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Communications.

For the Western Recorder.

DUTIES OF CLERGYMEN.—*NO. VI.*

Mr. Editor—I have dwelt longer on the subject of parochial visitation than was originally contemplated. I had at first tho't that a hasty sketch of the advantages which attend this department of labour would be sufficient to show that it ought never to be neglected; but farther reflection convinced me, that a more full discussion of its claims was necessary to produce that measure of conviction upon the public mind which seemed desirable.

In pursuing this discussion, I in the first place adverted to some of the evils, bodily, intellectual and spiritual, which the minister himself experiences, while neglecting to visit the individuals of his flock in person; showed that these evils are increasing with the general increase of religious effort; and that while ministers are aware of this state of things, they are not, as a body, adopting such systematic measures as the case might seem to demand. In the second place, I adverted to the lamentable deficiency in self-application which is observable among every class of hearers; and showed that in the present state of society, this deficiency is necessarily increased by a neglect of parochial visitation, and as necessarily diminished by the practice of it. In the third place, I adverted to some of the special advantages which a clergyman himself immediately derives from the practice of this species of labour, such as increasing spirituality, heavenly-mindedness, prayerfulness, concern for the glory of God in the salvation of sinners; and especially, that intimate practical acquaintance with the situation of his hearers, which enables him to select such pulpit themes, from time to time, as will be most serviceable to them, and to give more ready and appropriate developement of these themes, than could possibly have been done in the seclusion of the study chamber. This principle was illustrated at some length, by examining the apparent state of things in a time of general coldness, and comparing it with the change which is seen, when the church, the elders and the minister begin in earnest to awaken to the *faithful and prayerful performance of every Christian duty;* and it was thence inferred, that there is at least *one* method, where, by a proper combination of pulpit and parochial effort, the spiritually minded and prayerful clergyman may be found to sustain himself under the accumulation of his labours. In the fourth place, I adverted to apostolical precedent, as furnishing additional motives for the practice of parochial visitation; showed that this method of teaching, warning and admonition was practised by the apostles themselves, and probably by all or most of the pastors and elders of the primitive church; inquired whether the arguments in favour of setting this precedent aside were not insufficient to justify us in so doing; and offered some special reasons, to show that the necessity of adhering to this precedent is as great at the present time, as it ever was in any period of the church.

Nothing farther need be added, it is presumed, to convince your readers that at the present day, there is an indispensable necessity for parochial visitation; and that no ordinary or trifling excuse should prevent the clergyman of a parish from so disposing of the other duties of his office, as to reserve some regular portion of his time for this object. How large this portion should be, I shall not now attempt to say; nor am I yet prepared to prescribe any exact method of management in the several departments of labour. We have seen, however, that the business of making sermons frequently engrosses more time than the minister can consistently devote to it; and this position will appear still more evident, while I proceed to take a hasty glance at the remaining departments of ~~parochial~~ labour.

1st. Every one acknowledges in theory the importance of early furnishing the youthful mind with religious instruction and discipline. That system of instruction which is pursued in Sunday schools and bible classes is well calculated to forward this object; it has been specially blessed of God; and so far as it extends, it appears to be no less operative than the public preaching of the word. Its influence is seen, not only in childhood and youth, but more or less in every period of life. Teachers and superintendents, as well as pupils, derive advantages from it; parents and guardians participate in it. The same individuals who pass through this course of instruction, become in their turn teachers of succeeding classes, which react upon them, and thus shed a general and deepening influence over society at large. The impressions received in this course of instruction will not be easily forgotten; the knowledge gained will never be lost. Here there are no deep-rooted prejudices to be removed; no doctrinal errors to be eradicated; no chains of infidelity to be unrivetted; no shackles of vice to be broken. The mind of childhood and of youth is easily led; and since it is here taken before it has become hardened through the deceitfulness of sin, and kept for a course of years under a process of religious instruction and discipline, there is great encouragement to hope that what is thus sown even in weakness, will be raised in power. Nor is it necessary that we should look prospectively for the result of such labours. The institutions I am speaking of have in many instances, as you yourself have testified, Mr. Editor, been blessed with precious revivals of religion. Yes, Sunday schools are already forming churches as well as congregations in miniature; and bible classes are furnishing constant accessions to the visible kingdom of the Redeemer of such as shall be saved. Nor is the connection which generally subsists between these two institutions to be regarded as their least interesting feature. After a child has spent seven or eight years in the Sabbath school, the bible class is ready to receive him for even a longer period of time, till he arrives to years of manhood. Even at this period he may continue in the bible class, either in the capacity of learner or teacher, as long as he chooses—so that the two institutions taken together, embrace the most important portion of human life, and secure an abiding influence over the remainder.

Such institutions as these should be greatly extended. They should do as much as possible towards embracing, in some form or other, the whole population of the country. This could be done indeed at a trifling pecuniary expense, though it requires more effort and influence than is generally supposed.

These institutions are too important to be neglected by a clergyman. Though others may attend to the detail, he must constantly exercise the vigilance of an overseer. He must provoke and encourage effort among all ranks of society, and see that in this effort there is no misdirection. He must counsel the teachers and superintendents; must often be present at the meetings; must speak of them and pray for them in public and in social circles; and where all this does not suffice to secure the required measure of influence, he must put his own hand directly to the work, until he can sufficiently train others to the employment. To neglect to do what the welfare of these institutions requires of him, is evidently, in the present aspect of things, to neglect an important branch of duty, and in a certain sense, to neglect to feed the flock of God. Yet how is the clergyman to find time for this object? If the most of his time is to be spent in writing and polishing sermons, he will have little to spare even for parochial visitation? Much less can he attend to Sunday schools or bible classes, with any kind of regularity; and in these circumstances he often forgets even to pray for them.—Yes, Mr. Editor, strange as it might seem, you may attend upon the ministrations of the clergyman who spends most of his time in writing sermons, and perhaps for months together, you shall not once hear him allude to either of these interesting institutions, in his addresses to the throne of grace.

2. Religious and benevolent societies.—The importance of such societies is now universally acknowledged among professing Christians; and the necessity of a clergyman's influence in organising and sustaining them, cannot for a moment be doubted. Whether these societies ought to be increased or lessened in number, or whether some improvements in conducting them ought not to be devised, are questions not now to be agitated. Experience will doubtless lead to future improvements. But such as these societies now are, they must be supported and encouraged*—at least in the present stages of religious effort; and the contributions of Christians must also be greatly increased. All this requires time. Each society becomes in its turn a separate object of attention. Bible societies, tract societies, evangelical societies, education societies, home and foreign mission societies, melioration and bethel societies, societies for the promotion of colonization, of temperance, of relief for the indigent, &c.; and many of these, perhaps, divided into male and female branches, and connected more or less with county, state or national institutions. Such a list as this, to the man whose time is already more than occupied, must appear sufficiently formidable, without the aid of comment. I know that most of the details of this labour may be committed to the elders and private members of the church. Yet if the societies are to prosper, the clergyman must stand at the head of them, engage in their proceedings, assist by his counsel, and become at least sufficiently active to get his heart engaged in relation to them. Not to do this, is to leave unoccupied a most important field of usefulness. Yet how is it to be done under all the circumstances which we have been supposing?

3. There are several remaining articles of parochial labour, which may be noticed under a single head. To mention concerts of prayer, conferences, stated prayer-meetings, attendance upon funerals, and other occasional engagements, would form a detail sufficiently comprehensive. The mere mentioning of these, with a single exception, will suffice without illustration. Some portion of a clergyman's time must necessarily be devoted to them, and the quantity will depend more or less upon circumstances. The monthly concert, however, is not in general regarded with sufficient interest, or attended with sufficient punctuality. And the reason is obvious. Whenever Christians unite together to supplicate the throne of mercy for specific objects, there is a necessity that these objects should be distinctly presented to their minds. To pray over the abstract principles of general benevolence, is at best but praying in the abstract. The mind requires that these principles should be embodied. Individuals, places, objects, circumstances, conditions, comparisons, motives, and the ever-accumulating details which supply the current vehicles of intelligence—recourse must be had to all these, if we would see the monthly concert thronged with prayerful attendants. And yet, ought it not to be thus thronged? Ought not all our labours, exertions and contributions to be accompanied with fervent, unceasing prayer?

But time would fail me to point out the full extent and importance of parochial duties, or even to show the extent to which they are often neglected. The clergyman who spends the greatest part of his time in preparing sermons, will, of course, have little left for any thing else; and unless some facilities can be contrived for the lessening or more speedy accomplishment of his labours, he will of necessity wear himself out in the seclusion of his study chamber, more or less regardless of the other duties of his office. Previous, then, to the disposal of the question originally proposed—"How are clergymen to sustain themselves amid the accumulation of their labors," it will be necessary to carry our discussion more fully into the subject of preaching. This is the next object before us.

ELIHU.

* This remark will occasionally admit of some trifling qualifications.

Rev. Mr. WELLS' ADDRESS,

At the late Anniversary of the Western Domestic Missionary Society.

I come not here, to-day, Mr. President, to congratulate the committee for their *zeal*, and *wisdom*, and *benevolence;* nor yet to *applaud* the founders and patrons of this institution. I trust they have aimed to do their duty; and if so, it is well. I have no compliments to offer to any man, for having been influenced in some slight degree by a sense of his indebtedness to the grace of the Redeemer. I would rather exhort him to be more entirely under its influence, and to imitate more largely the example of Him, who, though he was rich, for our sakes became poor, that we thro' his poverty might be rich; and of whom it is said, as an epitome of his whole history, he went about doing good. But I wish, Sir, to elicit the approbation of this meeting in favour of the plan of operation adopted by this committee. The principal feature of this plan, which I wish to notice, is that of urging it as the duty of every church, and of all the members of a church, without any exception, to engage in the work of building up the Redeemer's kingdom in general, and *especially* in our own land.

If I mistake not, Sir, the sentiment has too generally prevailed, that none but able churches and able individuals are bound to come into this work. It is said, that if churches are scarcely or not at all able to support the gospel for themselves, they cannot be under obligations to assist in sending it to others: and if individuals have barely a competency for the necessities of this life, and perhaps not that, it cannot be their duty to contribute of their scanty means, and thus render themselves destitute. But, Sir, I know not by what process of reasoning, from bible premises, these conclusions are drawn. They comport well with the selfish spirit of man, but not with the benevolent spirit of the gospel. It is saying, that, until our own wants are *all* supplied, we cannot be bound to minister to the wants of others, whatever may be their nature or extent. And is this true? Does the bible any where make this condition? Is it true, Sir, that until I have not another want to supply, I am not bound to direct my eye to my fellow man, who is altogether destitute? No, Sir; it is not true. To admit this, would be to say, that we are not bound to make sacrifices to do good. The position I would maintain is most abundantly taught in the precepts, and illustrated in the examples of the bible. But, Sir, the sentiment advanced in this assertion is directly at war with the grand immutable law of benevolence. Does that law, Sir, permit me to remain deaf to the calls of my suffering fellow man, until my own happiness is complete—until I have no more to do for myself? You will anticipate me in saying it does not. The explicit requirement of that law is, that every being shall seek to equalise the happiness of his fellows with his own. If my cup is well nigh filled with blessings, I am bound to impart of them to him whose cup is nearly empty. I am not to wait till my cup overflows, and suffer him to exhaust his to the very dregs, and then to perish. And from these premises, Sir, I draw the conclusion that we are not at liberty, either as churches or as individuals, to wait until we are independent, before we do any thing to meliorate the condition of others who are more needy than ourselves.

But it is said, Sir, that churches and individuals, in the circumstances alluded to, cannot contribute. I believe, Sir, that every one of our churches, and every individual connected with them, can and should do *something* in this work. There is not a church but can contribute a few dollars a year to the cause of domestic missions, without being sensible of sustaining any injury. And so can every professed disciple of the Redeemer find a mite to cast into the treasury of the Lord. A little more self-denial or industry is all that is necessary, to enable every individual and every church to take a part in extending the Redeemer's kingdom. And, Sir, should it be said that no advantage would arise from bringing feeble churches into the work; that they must be aided as much in return, and thus, on the whole, the cause would not be promoted: I answer, this is not true. Even admitting that they must be assisted as much in return, an advantage will be gained. In nine cases out of ten, the monies thus contributed by feeble churches would not be raised at all, were it not for this method. And as there is no danger that Christians will contribute too much, an advantage is gained. If nothing more, the churches are thus induced to help themselves.

But, Sir, there are other advantages. The greatest difficulty in the way of the conversion of the world, is the want of a spirit of benevolence. This, more than any thing else, contributes to keep our churches destitute of the stated ministrations of the gospel. Now, Sir, by these contributions from feeble churches, this spirit is cherished and promoted; and besides rendering *themselves* immediate aid, they are qualifying themselves to support the gospel entirely at home, and to do their duty in sending it abroad. Much, therefore, is gained in every way. Much is gained, Sir, in this rebel world, if we are influenced to do our duty. These remarks, Mr. President, are not dictated by a spirit of uncharitableness, and an ignorance of the real condition of our feeble and destitute congregations. I come, Sir, from the region of feeble churches. I know their wants & their embarrassments; but I am sure that their greatest want, and that which most embarrasses, is a want of the true spirit of benevolence. A regard to their good, therefore, would dictate the plan which the committee have adopted.

But, in these remarks, I have overlooked one important consideration. The abundant security we have in doing our duty, by the direct promises of the bible, has been overlooked. Do we believe, Sir, the promises of the word of God on this subject, and yet doubt whether it is safe to contribute to the spread of the gospel? I fear that many churches are enfeebled by a neglect of their duty in this respect. To many, I believe, the Lord is saying—Bring ye now all the tithes into my store-house, and prove me now, herewith, if I will not pour you out a blessing. If the promises of God cannot fail, then feeble churches will not be impoverished, but enriched, by casting their mites into the treasury of the Lord. And I might add, Sir, that to do our duty in building up the kingdom of the Lord Jesus Christ, is a privilege of the highest order. It is a privilege in which angels delight to participate. And where is the disciple that does not *feel* it a privilege, whatever may be his circumstances, to have a part in this great work?

The following unvarnished narrative will be read with lively interest by the friends of revivals. It is derived from a most respectable source; and considerable time has now elapsed since the incidents as related took place. We are fully aware of the existence of false conversions; and we know that the most flattering appearances will sometimes prove delusive. Still, when sufficient time has elapsed for the fruits to be seen, and the individuals in question continue to walk worthily, we may rationally indulge the hope that their conversion has been sound and permanent; and no substantial reason can be given why remarkable instances of this nature should be withholden from the christian public. *Paul* hesitated not to declare the incidents of *his* conversion *publicly*, even in the face of his *accusers* and *revilers*—before princes, rulers and magistrates, Jews and Gentiles; and it stands with many others on the pages of sacred record, for the instruction of generations to come.

For the Western Recorder.

THE THREE NEIGHBOURS.

Mr. —— had been educated in a pious family, and his parents had dedicated him to God in his infancy. But the native sinfulness of his heart had not thus been purified. Infidelity had its seat there; and no sooner was he brought into active life, where bad companions and bad books were thrown in his way, than he became established in the belief that the bible was not to be received as a divine revelation from heaven. By reading Hume, Volney, Rousseau, and the other French philosophists, he had become a champion in the cause. For years he had watched the death-beds of his neighbours and friends; and as he saw the powers of intellect failing with those of the body, he had coolly settled his opinion in the belief that the mind would die with the body, and of course, that present actions were to have no bearing on an hereafter. He was a man of more information than those of his neighbourhood, and they looked up to him with deference, and listened to his words as to an oracle infallible. He was extensively known. Several times had he been brought to the borders of eternity, hourly expecting to die; but all this did not shake his belief; a circumstance which he could tell to the listeners around him, with a confidence that appeared to them like demonstration. He *must* be in the *right*. Nevertheless, at the commencement of the revival in that place, he was among the first to be affected. He felt bitterly opposed, but would not suffer his rage to burst from his bosom. Every meeting he attended aggravated the flame; but for some reason he could not absent himself. There was a silent sullenness upon his countenance, which I found it impossible to break; and thus did he bury his feelings, mustering all his energies to control the struggling perturbations within; but a ray from the *flaming sword* had fallen upon his soul, and it could not long be endured. He went about several days, carrying a wounded spirit, stubborn, and hardening his neck in impenitence. At length he was compelled to visit the inquiry meeting; but was too proud to submit, or to acknowledge his distress. The sweat rolled down his sturdy brow, forced out by the fires within him. At first he kept his seat, while the rest were prostrate in prayer; but, finally, after a mighty struggle, he fell upon his knees, and acknowledged himself undone forever, unless mercy should interfere.

From this meeting he went home, ready to sink into the earth at every step. His wife also was nearly in as great distress as himself. It was a warm summer evening in August, and the full moon shone like day about them. They went on with faltering steps, till within a short distance from their dwelling, when the wife could go no farther. She begged her husband to pray for her; but the poor man could not supplicate for his own soul, and in return intreated her to kneel down and pray for him. At length, each one alternately knelt down by the way-side, and cried for mercy to the God of heaven. In this situation, and in this employment, they continued till about two o'clock in the morning. The wife then intreated her husband to go home to his family, and leave her alone. Seeming to comply, he passed over a little hill which served to hide him from her view, and then prostrated himself upon the earth, and renewed his cries for mercy. It was, however, as he says, rather conviction than mercy for which he prayed. It was his prayer, that the very thunderbolts of heaven might be hurled in upon his soul. While he was thus engaged, he saw with sudden wonder the righteous justice of God in dooming him to hell; and as he saw himself sinking there, he felt that it was right. Suddenly he was filled with transports, raised himself from the ground, and for some time with staring eyes he stood gazing upon the heavens above. Then his tongue broke loose in loud acclamations of praise to heaven's King and his Redeemer. While he was yet pouring forth the effusions of his bursting bosom, his beloved companion came up to him, with a countenance lighted up with joy. What a midnight scene was this! What a change in an infidel's views and employments! As they entered their dwelling, they found that their oldest daughter had returned from the meeting, in nearly as great distress as her parents had experienced, and had not retired to rest. The father could now pray for his child, and engage with all his strength in pleading the promises of that bible which he had before regarded as a fable. Soon he thought of his aged parents. They lived not far distant, and had long been weeping over their almost ruined son. He hastens to their dwelling, and awakes them before the light had dawned in the east, and tells them that his *eyes are open upon a new world.* The tears of the grey headed father pour forth in torrents; and the mother is ready to sink, unable to endure the sudden joy which is poured in upon her trembling soul. Such was the scene, and such the rapture, when it was once said of another—"This my son was dead, and is alive again—was lost, and is found."

On the next Sabbath, the converted atheist gave before the congregation a short account of his former infidelity, and of his conviction and hope; and declared it to be the full and fixed determination of his heart, by the grace of God, to persevere in a christian life. He took hold of the work with both his hands; employed all the forces he had formerly rallied against christianity, to pull down the kingdom he had now forsaken; and every blow made the prince of darkness to tremble. Those who before had listened to his words with so much confidence, now witnessed the change in the man, were convinced of the power and reality of religion, and became themselves anxious inquirers. The whole neighbourhood was shaken, and he had the satisfaction of seeing all but one of his own household bowing with him around the family altar. But we must leave this individual, to give some account of his nearest neighbour and family.

This neighbour was a confirmed Universalist, and had now arrived to the advanced age of sixty-three. When I first called at his house, I found that the woman had formerly been serious, and had indulged a hope, which had now failed her, and once more she was seriously inquiring. A daughter and son soon became anxious. When this was discovered, the father began his opposition, and endeavoured to prevent his wife and children from attending upon the means of grace. The son he kept under his own eye, and would not suffer him often to enter his neighbour's house, lest he should be addressed on the concerns of his soul. He would not suffer him to read the bible, and said with an oath, that he would not have the book read in his house. The

daughter, who was his favorite child, he sent out of town. I called, and found him at home; but he was trembling with rage. Language failed him to express the bitterness he felt. His flashing eyes—his countenance pale with rage, and every feature distorted, spoke the fiend-like passion that possessed him. He was "not afraid of death." He was "willing to risk it." He "*knew* that there was no hell." Considering his advanced age, and the fixedness of his belief, I could see but little hope in his case; I feared that he *was given up* to believe a lie. He had forbidden his wife to attend meetings; but her distress at length became so great, that she said to him, "Do and say what you will to me, I shall go to meeting to-night. I *shall* attend to my soul." It was on Saturday that she came to this resolution; and in the afternoon, the daughter, who had been sent out of town, came home to spend the Sabbath. She had been sent away; but the Spirit had followed her, and she was still troubled. The evening came. The mother was fixed in her resolution, and at the hazard of consequences, took her son and daughter to the meeting, perhaps a mile distant, where she might enjoy the prayers and instructions of God's people. The meeting was about to close, when it was remarked, that if any wished prayers, they might signify it by rising. The woman could no longer restrain her feelings; but with uplifted hands, crying out, "Do pray for me," came forward and knelt upon the floor. The son and daughter were in the same posture, and cries of anguish and sympathy spread through the room. For a few moments it was necessarily a scene of confusion; but prayers were offered, and we trust they were heard and answered. The mother, son and daughter, either before the meeting closed, or on their way home, obtained relief, and were rejoicing under a sense of pardoned sin. At a late hour they arrived home, to meet the enraged husband and father, and endure whatever chastisement he might be disposed to inflict. He heard them coming, and lifting himself in the bed, began to pour out a storm of rage. The favorite daughter went immediately to his bed side, and taking her father's hand, asked him most tenderly—"Father, will you hear *me once?*" He consented, and down she kneeled by his bed side, and poured out her soul in prayer that God would convert him. The son, who had gone into the chamber, also commenced at the same time, and when they had closed, the mother began; and thus they passed most of the night. The old man had now resisted to the utmost, and the time had come when the hand of the Almighty was about to be laid upon him, and he made to see that he was but a worm under his foot. He began on Sunday to writhe in agony and horror of conscience. An impression got hold of his mind that he had but few hours to live, and the scenes of an endless hereafter come up in awful prospect. The view "made his flesh to tremble on his bones." It brought him as a suppliant to cry for mercy. Still no mercy as yet appeared, and the awful probability that his day of grace was passed, shut him up in despair. His agony increased, till his strength was quite gone. On Monday, I found him stretched upon his bed, weak and panting for breath, and with his remaining strength begging the prayers of Christians—believing he was soon to die, and that God was about to deal with him in awful vengeance. But at evening he seemed to find some peace, and was almost constant in prayer. On the day following, a christian neighbour came in—found him too weak to converse much, yet calm and peaceful. He desired a New Testament, of large print, that he might read with his spectacles; and he spent the day reading this (to him) *new book*, and praying over it. I called on Wednesday morning—found him able to walk, but quite broken in spirit. How unlike that hardened and apparently hopeless Universalist he was a few days before. He pressed my hand with the warmth of a brother; with tears in his eyes deplored his sins, and was astonished at the mercy of God in his case. The bible was now the best of books; he could not tell how he loved Christians; he had taken more satisfaction with his family in one day past, than in his whole life before. Above all things, he loved to pray. This was the same man, who, a few days before, to all appearance, was as stubborn and hopeless a sinner as I had ever seen. He treated me in the roughest manner—wished me never to enter his house again; did not fear to die; was willing to risk it. There was no hell, he said. Indeed, he tried to irritate me to the utmost. In return, I endeavoured to pour the truths of God's word upon his conscience, without fear or hesitation—warned him of judgment to come, and left him with little hope that I should ever behold him a different man. Now he sits down like a little child, ready to hear and learn, and bows his knee in prayer. I asked him of the existence of *hell*. He said he had no doubt of it, and that it would be eternal. He now acknowledged and felt, that it was his heart, and not his reason, that had ever made him believe otherwise. What a change in this family. Morning and evening prayers; the bible the best of books; religion the great topic of conversation; the concerns of the soul the grand object of pursuit and anxiety.

I must now proceed to the next neighbor. This individual had been, not an Universalist, nor a Deist, but an Atheist. He had been an openly profane man. It was not a very long time previous to the commencement of the work, that he became settled in the belief that there was no God. This, however, he did for a time *really believe*, and openly avowed his sentiments; but the very belief, he acknowledged, filled him with horror; it was a conclusion which made him afraid of himself. At the beginning of the work he was seriously alarmed for some time; but at length became satisfied in his own mind that it was all a delusion of man or the devil, and said openly with an oath, that, "though he *had been* frighted, he would no longer be troubled with their d—d lies." Only a day or two had passed away after he made this disclosure, when the poor man's eyes were opened to see what he was doing, and what he had done. His sins came up in review before his mind, and thrust daggers into his soul. He felt himself in an awful case, and was apprehensive that the day of mercy had passed forever. He now intreated the prayers of Christians, and the big tears rolled down his hardy face. Thus he continued more than a week, bowing down under mountains of guilt. This was intolerable; but he felt that it was nothing to what he was yet to endure. At an evening prayer-meeting, agony and horror seized upon his soul, as if to overwhelm it in death, such as "none but God could inflict." He staggered home and entered his dwelling; but it seemed black, he said, like the dungeon of the damned. His wife (a praying woman) begged to know the matter. He could tell her but little—went out and walked his stoop for relief. But he was sinking: God's hand was pressing him; and what could he do? He retired at a little distance, bowed his knee upon the earth, and tried to pray. Yet no, he could not. His "heart seemed broken," as he expressed it, "into a thousand pieces;" and down he fell prostrate upon the ground, his strength nearly exhausted; he could only groan. His wife heard him, came out, and kneeling by his side, engaged in prayer. He intreated that some of the praying neighbours might be called. They came, and helped him into the house. While they were at prayer, in a moment, "in the twinkling of an eye," he felt, (to use his own artless language), he felt his heart, which had seemed thus broken in pieces, come together, become united, & sink down to its proper place." He arose from his knees with the hope of pardoned sin. He has since been a man of prayer, both in public and private, and as we hope is daily found sitting at the feet of Jesus.

These three neighbours now agree in sentiment and feeling. They now perceive, that though they took upon themselves different names before, yet there was no difference as to the cause which led them to embrace these fatal errors. It was only their *wicked hearts*. This it was that led one to believe there was no God; the other that the bible was not true; the third that there was no hell, tho' the bible were true. So soon as the heart was subdued, they had no farther difficulties; and like three brethren, who dwell together in unity, they now believe and feel alike. Alike do they lead their families to the throne of grace; and often do they meet together, to talk over the wonders of redeeming love, and to mingle their hearts together at the altar in prayer and praise.

Religious Intelligence.

SUNDAY SCHOOLS & BIBLE CLASSES.

The following appears in a late narrative of the Presbytery of New-York:—

There are bible classes connected with most of our churches; some of them are large and specially interesting; all of them promising and nurseries to the church. In some cases the accessions to the number of the faithful have been chiefly from the bible class. God is evidently blessing these institutions, as approved means of extending the limits of Zion.

The system of Sabbath school instruction has been pursued with great and incseasing success. Thousands, who but for these institutions would have grown up in ignorance and vice, and been the grief of the church and the curse of community, are taught their obligations to God, and fitted for usefulness in society. Of the children thus taught, not a few have evidently and successfully sought him who hath said "they that seek me early shall find me."

Nor must it be suppressed, that a number of the teachers in our Sunday schools have not only shared in that refinement and elevation of feeling to which benevolent exertion gives rise, but experienced in their own hearts the sweetness of the truths rehearsed by their pupils.—*N. Y. Obs.*

From the New-York Observer.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

The fifth annual meeting of this society was held in the Presbyterian church in Canal-street, on Friday, the 11th inst. at 10 o'clock, A. M. There being no President, (the Hon. Jonas Platt having resigned some months since), S. V. S. Wilder, Esq. the only Vice-President present, was called to the chair. Prayer was offered by the Rev. Mr. Ostrom, of Marlborough, Ulster co. The Chairman then addressed the society in some appropriate remarks; after which, the records of the Board at a meeting on Tuesday preceding were read, stating, among other things, the adoption of the annual report, ayes 13, noes 8. From the Treasurer's report, which next followed, it appeared that the total receipts of the year had amounted to $1,226 40, and the expenditures to $1,572 46; and that the amount of funds at the disposal of the society, including interest on money loaned, was $15,900. This report was accepted.

The annual report, as adopted by the Board, was then read by the Rev. Mr. Bruen, secretary for domestic correspondence. On the motion to accept and print the report, a very desultory debate ensued; in the course of which, allusion was often made to past transactions, and to the general subject of attempting to colonize Jews in the United States. On this point, it was plain there was a radical difference of opinion. In respect to the report, it was urged by some, that it gave an inaccurate representation of the society's concerns; and that, as the report of the previous year was rejected, it ought to have included a history of the proceedings for that year. Others contended that it was perfectly correct, and contained information which the christian public, and especially the donors to the funds, had a right to possess. The report was rejected, ayes 17, noes 11. Among the gentlemen who voted in favour of its acceptance, were the Rev. Dr. McAuley, Rev. Dr. Spring, Rev. Samuel H. Cox, Rev. Mr. Bruen, Rev. William Patton, Rev. Elihu W. Baldwin, and Rev. Absalom Peters; against its acceptance, Rev. Drs. McLeod, Brownlee, Rowan, Brodhead, and Rev. Mr. McCartee.

Rev. Drs. Spring and McAuley, at the close of a few remarks in approbation of the report, and before the vote on the question of its acceptance, signified their intention to resign their places as members of the board and of the society. S. V. S. Wilder, Esq. on leaving the chair, which he filled with great impartiality and candour, also resigned, both as Vice-President and member.

Among other remarks of Mr. Frey, it was stated that of 400 auxiliaries nominally connected with the society, "not five were living." He however attributed this not to any dissatisfaction on their part in relation to the object or management of the society, but to an impression, which at present was correct, that no more funds were needed.

At the election of officers, almost an entire change was made in the list. Of this we are glad. Not because our expectations are high concerning the usefulness of this institution, whoever has the management of its concerns; but because it appears to us that those who have confidence in the success of the enterprise, are the proper persons to assume its responsibilites. Should it succeed, all good men will rejoice; should it fall, the difference of opinion that now exists, will die a natural death.

Latest from the Sandwich Islands.—The editor of the N.Y. Com. Advertiser has conversed with a gentleman, just returned from the Sandwich islands, among which he had spent a year, minutely observing the conduct of the natives, the missionaries, and foreign visitors. He speaks fully and decidedly in favor of the mission, and in the highest terms of the good it has already done. He strongly reprobates the conduct of English and American seamen, in opposing the mission, in reviling the missionaries, and in officiously attempting to control the young king, and others connected with the government. The resident commercial agents, both English and American, are guilty of the same things, and the Queen Regent wishes them both recalled. The *cause* of this opposition is, as before, the restraint which the mission imposes on their vicious propensities. The disturbance was such, that Rev. Mr. Bingham had removed from Oahu to Maui.

Liberia.—Letters have been received from Liberia, up to the 11th of February, representing the colony as in the enjoyment of health, peace and prosperity. The agriculture of the colony promises well for this year. A valuable grant has been obtained of the Junk territory, forty miles south of Cape-Montserado, and a factory commenced at that place.

Princeton Theological Seminary.—A semi-annual examination of the three classes in this institution, was held on Friday, Saturday, and the forenoon of Monday last, which, we understand, was highly creditable to the young gentlemen concerned. On Monday afternoon, as they were about to separate, a short but appropriate address was made to them by Rev. Dr. Hillyer, of Orange, N. J. In the evening, a sermon was preached before the directors of the institution, by Rev. Dr. Fiske, of Goshen, N. Y.—*N. Y. Obs.*

Temperance.—A society has been formed in Genesee county, N.Y. auxiliary to the American Society for the Promotion of Temperance. Each member pledges himself to abstain from the use of ardent spirits himself, in his family, and with his friends and laborers, except in cases of bodily infirmity. He is not to employ tipplers in his service, unless it be in his power to appropriate the avails of their labor to the direct benefit of their families.

Revivals.

"*But why should the Revival stop here.*"—We are glad to find such a sentiment as this publicly expressed by the President of a College. The following letter from the President of Amherst College appears in the last Recorder and Telegraph:—

AMHERST COLLEGE.

Messrs. *Willis & Rand*—As our spring term has just closed, under circumstances of peculiar interest, we feel constrained by a sense of gratitude, to declare what God has done for us, and to acquaint the friends of Zion with the present religious state of this college. Four years ago, and less than two after its organization, the institution was favoured with a remarkable season of "refreshing from the presence of the Lord." Since that time, although a majority of the students have always been professedly pious, there have been but few conversions till within the last three weeks.

A year ago, the church was partially revived, and a little cloud seemed for a few days to be hovering over the seminary; but it soon disappeared. This year, the last Thursday of February was observed in the usual manner, as a day of fasting and prayer for the out-pouring of God's Spirit upon colleges. The following week, our new chapel was dedicated, and at the same time a pastor was set over our infant church.—Both these occasions were marked with uncommon interest and solemnity, and our hopes were a little revived; but they were not sustained by any apparent increase of right feeling. As the term advanced, some few, I believe, went up more than "seven times" to look for the harbinger of a spiritual shower, before they could discover any thing. At length, when many thought it too late to hope for a revival, as vacation was so near, by the blessing of God upon some special efforts to rouse professors from their slumbers, they began to open their eyes and to tremble. This was not far from the middle of April. Searchings of heart soon became deep and distressing. Many were ready to give up hopes which they had cherished for years, and it was impossible for us long to doubt, that a revival was actually begun in the church.

In the mean time there was a "noise and shaking among the dry bones." The impenitent began to be serious, to be alarmed, to ask "what shall we do to be saved," and then to rejoice in hope. By the 20th of April, five or six in the freshmen class, appeared to have a new song put into their mouths, and from that time the work advanced with surprising rapidity and power. Convictions were in general short, and in many cases extremely pungent. Of the *thirty* in college, who perhaps give some evidence of faith and repentance, and who are beginning to cherish hope, *twenty* at least, are supposed to have experienced relief in the space of a single week! "It is the Lord's doing, and marvellous in our eyes."

About thirty of our students are still without hope. Of this number some are more or less deeply impressed, while others have as yet scarcely heard the thunder, or desired to see the cross. But why should the revival stop here? "Is the Lord's arm shortened, that it cannot save, or is his ear heavy that it cannot hear?" We earnestly intreat all the friends of this college and of the Redeemer's kingdom, to pray for us without ceasing, that the pious may bring back a revival in their own hearts when they return, and that the work of conviction and conversion may not cease, till a new heart shall be put into every bosom and a new song into every mouth.

I will only add, that as this gracious visitation seemed to demand a public acknowledgement to the great Head of the church, before we separated at the close of the term, a religious service was appointed as the last exercise, and a very impressive and appropriate discourse was delivered in the chapel, by Rev. Dr. Woodbridge, of Hadley. Your's, &c.

May 1, 1827. H. HUMPHREY.

Washington County, Ky.—A letter addressed to the Western (Ky.) Luminary, under date of May 4th, mentions that at a communion season at Lebanon, the previous Sabbath, forty-four persons from the Springfield and Hardin Creek congregation, "were admitted to the privileges of the church." Twenty-six had also been added to the Springfield church in March—making the whole number admitted seventy. The Luminary adds—"The Lord appears to be among the people of a truth, and great numbers seem to be *hungering and thirting after righteousness.*" The application of this *last phrase*, we fear, is not exactly legitimate. It belongs, in reality, only to such as *have already tasted* the good word of life.

Harrisburgh, Pa.—The Philadelphian mentions that a revival is in progress at this place; and that twenty-four persons were added "to Mr. De Witt's church, last communion." Inquirers, between thirty and forty in number.

From the New-York Observer.

Particulars concerning the revival in Lee, in a letter from Rev. Dr. Hyde, to Rev. Wm. B. Sprague, of West-Springfield, dated

Lee, (Mass.) April 25, 1827.

During the month of January, our meetings were frequent, very much thronged, and marked with unusual stillness. Numbers manifested deep anxiety, and several began to rejoice in hope. Early in the month of February, the spirit of God came down upon us "like a rushing mighty wind." The members of the church devoted all their time. They accompanied me from one part of the town to another, and we had meetings for prayer and to converse with the anxious, every day, and meetings every evening. This labor we have continued for three months, and it has apparently been greatly owned and blessed.

During the months of February and March, every day seemed like a Sabbath. Converts were multiplied greatly. New family altars were erected, and by many who had lived in the neglect of family prayer twenty and thirty years. Almost all the heads of families, in many parts of the town, have begun to call upon God. Once in two weeks, I meet with the young converts, to instruct them. These meetings are interesting beyond the power of language to describe. I have had 132 at once, composed of those who live within convenient distance of the meeting-house, to assemble in the evening.

Not less than 250 have expressed a hope during this work, and the subjects are from the age of 60 down to the age of 10. They are yet to be proved by their fruits. Several persons, addicted to sinful courses, and of whose salvation we had nearly despaired, are now rejoicing in hope. It is astonishing to witness the appearance and present sobriety of some who were *drunkards.* The works is the Lord's, and to him all the glory is due. Our meetings are yet very full and very solemn. New instances of conversion are less frequent. Several are anxious; some remain without hope, who have been very attentive from the commencement of the work.

There are few towns in the county where there has not been a similar work. In some it has been powerful, and many hundreds of souls, we have reason to believe, have been added to the Lord. As I have been confined to my own people, I cannot give you many particulars.

It would be impossible to describe the scenes I have witnessed, and the solicitude I have felt at such a critical time. Never did I feel before such need of wisdom; never did I feel before so weak, and so helpless.

From, Rev. Sir, your friend and fellow laborer, ALVAN HYDE.

Troy, N. Y.—The Troy Review, of the 10th inst. says—

"The solemnities of last Sabbath afford us the pleasure of recording further proofs of God's love to his church in this city. Fifty-eight persons were admitted to the Presbyterian church, fifty one of whom were received on profession of their faith, and seven on certificate. The afternoon was appointed to the admission of members, and the administration of the Lord's supper. The house was crowded and solemn.—The presence of God was felt, and Christians rejoiced in his merciful visitation."

Stoneham, Mass.—At Stoneham, a revival has lately commenced from the instrumentality of extraordinary circumstances. The immediate cause of its commencement, we are informed, was a mock administration of the sacrament to thoughtless youth, who had collected for social amusement. The young man who took the lead in this high-handed and presumptuous sin, was so struck with a sense of his guilt, that he was literally pressed to the earth under the weight of his iniquity. Several times, while on his way home, he was actually obliged to sit down in the road, to recover strength to proceed. A similar sense of guilt, though somewhat less oppressive, pervaded the whole company who had been engaged in the mockery. They were all, or nearly all, struck under pungent convictions. From this remarkable beginning, in which the very devices of Satan himself seemed to be instrumental of advancing the kingdom of Christ, the work is extending through the town.—*Rep. & Obs.*

WESTERN RECORDER.

UTICA: TUESDAY, MAY 29, 1827.

"*He that is not with me is against me.*"—The last Religious Intelligencer contains several passages extracted from Edwards on Revivals, which serve to expose a certain species of indirect opposition to the work, which prevails now not less than in Edwards' day. Edwards, it will be recollected, was himself an active promoter of revivals. Among the favoured instruments of the day, he held a conspicuous place; and though he saw *in reality* what many have since imagined themselves to see—weakness, imprudence, rashness, censoriousness, denunciation, wildness, extravagance, enthusiasm, as "things which ought carefully to be guarded against," he still insists upon it that these evils are less to be deprecated than the "curse of lukewarmness," which had lain upon the churches. These evils and extravagances were then multiplied far beyond what any of us have seen at the present day; and yet the distinguished individual who witnessed them, thought it no very strange occurrence, considering the "great and sudden change which was then taking place in the feelings and characters" of men. It seemed that God would even condescend to work by the instrumentality of such things, to bring the conduct of the cold-hearted and the lukewarm into disgrace. The existence of such things was so far from leading Edwards to doubt of the genuineness of the revivals of his day, that he speaks of those revivals as "a glorious work of God," and perpetually remonstrates against judging of them, a priori, by these circumstantial appearances. This, however, the enemies of religion are always found to do; and the lukewarm friends of the cause are often guilty of a similar error. It is in relation to such individuals as these that Edwards offers the following remarks:—

"This work may be opposed, not only, by directly speaking against the whole of it: Persons may say that they believe there is a good work carried on in the country; and may sometimes bless God, in their public prayers, in general terms, for any awakenings or revivals of religion, there have lately been in any part of the land; and may pray that God would carry on his work; and yet, as I apprehend, be in the sight of God great opposers of his work. Some will express themselves after this manner, that are so far from acknowledging and rejoicing in the infinite mercy and glorious grace of God, in causing so happy a change in the land, that they look upon the religious state of the country, take it in the whole of it, much more sorrowful than it was ten years ago; and whose conversation, to those who are well acquainted with them, evidently shows that they are out of humour with the state of things, and enjoy themselves less than they did before ever this work began. If it be manifestly thus with us, and our talk and behaviour with respect to this work, be such as has (though but) an indirect tendency to beget evil thoughts and suspicions in others concerning it, we are opposers of the work of God. Instead of coming to the help of the Lord, we shall actually fight against him, if we are abundant in insisting on and setting forth the blemishes of the work, so as to manifest that we rather choose, and are more forward to take notice of what is amiss, than what is good and glorious in the work. Not but the errors that are committed, ought to be observed and lamented, and a proper testimony borne against them, and the most probable means should be used to have them amended; but insisting much upon them, as though it were a pleasing theme, or speaking of them with more appearance of spirit, or with ridicule, or an air of contempt, than grief for them, has no tendency to correct the errors; but has a tendency to darken the glory of God's power & grace appearing in the substance of the work, and to beget jealousies and ill thoughts in the minds of others, concerning the whole of it. Whatever errors many jealous persons have run into, yet if the work, in the substance, be the work of God, then it is a joyful day indeed; it is so in heaven, and ought to be so among God's people on earth, where this glorious work is carried on. If we viewed things in a just light, so great an event as the conversion of such a multitude of sinners, would draw and engage our attention much more than the imprudence and irregularities that have been; our hearts would be swallowed up with the glory of this event, and we should have no great disposition to attend to any thing else. The imprudences and errors of poor feeble worms do not hinder or prevent great rejoicing, in the presence of the angels of God, over so many poor sinners that have repented; and it will be an argument of something very ill in us, if they prevent our rejoicing."

A correspondent of ours refers to these same remarks, and others in connection, as furnishing a peculiarly appropriate answer to "some of the late publications which have appeared in this vicinity." These publications, however, have for the most part been rather of a mixed character; and such a remark as our correspondent's might possibly receive a wrong application. So far as the real Rabshakehs of irreligion and infidelity are concerned, there would be no difficulty; the censure would be quite too mild for them. Yet shall we venture to apply it to professors, who by tremulously viewing the conflict at a distance, have *accidentally* mistaken sides? And what of those, who, in this predicament, have literally quoted the language of these adversaries of Israel; and who, though they know it not, are actually aiding the servants and emissaries of "the great king"—the prince of darkness? And what if we were to put another question, and one which should have a direct bearing on a certain pastoral letter, which has been issued by the ministers of a sister denomination in the midst of us? These ministers we love and revere. Most deeply do we lament that they have seen, comparatively, so little of the good work of the Lord in the midst of us; for had they seen it, and like Edwards, whom they love to quote, been constantly in the midst of it as personal labourers—full sure we are that they would have quoted his writings far more appositely, and would themselves have far outdone our own feeble and unworthy efforts towards rousing up the slumbering churches to greater activity. May it still prove that here, as in Edwards' day, the Lord has but "begun

at the lower end of his work, and blessed weak and inefficient instruments," that he might exalt "his own sovereignty, and greatly cross, rebuke and chastise the pride and other corrupt passions of men;" and that having begun with such unworthy instruments, he will at length more thoroughly enlist others of our brethren, who, after all their mistakes, we love to esteem as far better than ourselves, and who we should rejoice in relation to the matter before us, as in other things, to look upon as the fathers of the church, and the pillars of the temple of the living God.

Now with regard to the general principles laid down in this pastoral letter of the Oneida Association, we have, abstractly speaking, but few objections. The circumstance of persons going into places where revivals are, for the purpose of participating in the work, we must however continue to view as our brethren in New-England have formerly viewed it—a very important measure for the promotion of revivals. But after admitting that most of the twenty or thirty particulars pointed out in the letter, would in reality be "things to be avoided," if they had an existence, we are constrained to ask—and we would do it respectfully and affectionately, whether a letter of such an unprecedented character was called for at the present time. Did not the narrative which was given in at the time when the letter was prepared, represent the state of the churches in the bounds of the Association, as, without one single exception, characterised by great coldness and stupidity, and want of unanimity among its members? And was not the Moderator of the Association, at that very time, for some reason or other, dismissed from the people of his charge? Why then talk of the danger of rashness and indiscretion, where every thing is inactive? Why talk of undue heat and violence, where all is "coldness and stupidity?" This would be folly. We are constrained, therefore, to conclude, that this same pastoral letter was intended to apply to the Oneida Presbytery, who have been blessed with a great and glorious revival of religion. But unworthy as this Presbytery would ever consider themselves of receiving such a blessing, and though they must ascribe the gift wholly to the infinite condescension and grace of God; it will still, perhaps, be allowed, that their own judgment, about matters of fact set forth by them as eye-witnesses, is entitled to some credit among their brethren at large. The narrative of these revivals is before the public. The opinion of the Presbytery respecting *certain things of a prudential nature*, was expressed at a late meeting, after a full and free discussion, with only two dissenting voices, in the following manner:—

1. Presbytery duly appreciate the motives of Rev. Asahel Nettleton, in the solicitude he has manifested in his communications for the present welfare and future prosperity of the church.

2. Presbytery consider it improper for any member of our body, or of our churches, to appoint any meetings in the congregations of ministers, or to introduce any measures to promote or conduct revivals of religion, without the approbation of said ministers; or in vacant congregations, contrary to the known wishes of the officers of the church,

3. Presbytery have no evidence that any member of their body has offended in this particular.

4. Presbytery consider it wrong to preach any truths of the Gospel, for the purpose of exciting the angry passions of sinners: That it is desirable to avoid this, so far as it is compatible with a faithful declaration of the whole counsel of God.

5. Presbytery are of opinion, that preaching and talking much about opposition, is an evil which ought to be studiously guarded against.

6. Presbytery are of opinion, that praying by both sexes in promiscuous assemblies is liable to abuse, and ought not to be admitted except in social circles; and some of our brethren doubt the propriety of females praying in the presence of males.

7. Praying for persons by name, Presbytery consider ought to be ordinarily confined in the same manner, except in cases where persons request the prayers of the church; and in all cases should be done with great circumspection and tenderness.

8. Presbytery would also say, that while they wish to cherish and exercise kind feelings towards their brethren in the ministry, far and near, and towards all mankind; and while they wish to put a charitable construction on their conduct; yet they do feel that the reports of the enemies of this revival, and others who have not been in the best situation to judge of its character, have been received and circulated with too much eagerness, and without due caution; and Presbytery are decidedly of opinion, that had our brethren abroad written directly to us as a body, or to us as individuals, instead of writing and complaining of us to others, that many misapprehensions might have been prevented.

Extract from the minutes of Presbytery of Oneida, at their sessions at Utica, March 6, 1827. N. COE, *Stated Clerk.*

A brief account of the origin and progress of the Divisions in the 1st Presbyterian Church in the city of Troy: Containing, also, strictures upon the new doctrines broached by the Rev. C. G. Finney and N. S. S. Beman; with a summary relation of the trial of the latter before the Troy Presbytery. By a number of the late church and congregation.

A pamphlet bearing this title, we perceive, is forcing its way among some certain portions of the multitude, as though it might claim to be a real unprejudiced messenger of truth. But the very title of it bears the strong marks of suspicion, as every one must readily perceive. "*A number of the late church and congregation!*" The authors of the pamphlet, it seems, then, are those who have *withdrawn* themselves, and wish the public to approve of such a measure. But what do they mean by the word "*late*," as qualifying the phrase "church and congregation?" Do they mean that the church and congregation are really broken up and scattered; or were they so confident of *their power to break them up*, as to venture to anticipate such an event in the title of their pamphlet? The former is not true. For up to the latest dates, the church and congregation continued on the whole to increase in prosperity. As to the latter, it would at least appear that the writers have been premature in their calculations.

From an intimate personal acquaintance in Troy, we *happen to know something* of the "*origin*" of the "*divisions*," &c. which are pretended to be set forth in the pamphlet: and though not personally present at the late "trial," we have been furnished with a full and credible account of the proceedings, and hesitate not to say that they are of such a nature as to strengthen the high confidence we have always entertained in the wisdom and integrity of the Troy Presbytery. This Presbytery, it will be recollected, have not only fully acquitted the reverend gentleman in question, but have passed a direct vote of commendation upon his faithfulness.

It is scarcely necessary to add, that the pamphlet in question is unworthy of more particular notice.

The following letter to the Editor discloses, in some respects, a most desirable state of things at the General Assembly. May the blessing of Heaven descend still more abundantly upon its counsels and deliberations:—

Philadelphia, May 18, 1827.

DEAR SIR—The General Assembly commenced its sessions yesterday, after a very appropriate and impressive sermon from Mark xvi. 15 and 16, by Rev. Dr. M'Auley, moderator of the last Assembly.

Rev. Dr. Herron, of Pittsburgh, is moderator the present year having the majority of votes over Rev. Mr. Wisner, of Ithaca, who stood the next highest on the list of nominations. Rev. Mr. Hay, of Newark, is temporary clerk. The Assembly thus far consists of 94 ministers and 24 elders, in the Presbyterian connexion—three representatives, from the General Association of Connecticut—two from the General Association of Massachusetts, and one from the Reformed Dutch church; making, in all, but 126 members—the smallest number that has been known in the Assembly for some years past.

Two reasons may be assigned for this diminution of the body. 1st. A deficiency in representation. Of the 83 presbyteries belonging to the Assembly, but 67 are as yet represented; nor have any delegates yet appeared from the General Associations of Vermont and New-Hampshire. 2d. An increase made the last year in the *ratio* of representation, from 9 to 12. This, on experiment, is more sensibly felt than was anticipated. But the measure was a good one. The Assembly, in former years, had been too large. This fact has been long and by many acknowledged. Under this diminution of its numbers, we may fairly conclude that more unanimity of sentiment will prevail, and the business, of which there is much on hand, be transacted equally as well, and with greater dispatch, than on former occasions. A number of resolutions have already passed; and thus far, all is *unanimous*, the election of moderator excepted.

Among several important items of business, a vote has been taken to rescind a standing rule of the Assembly, adopted last year, "*hereafter to prepare no general narrative on the state of religion.*" Also, a resolution to adjourn on Tuesday next, during the afternoon, for the purpose of attending the anniversary of the American Sunday School Union; and another to devote Wednesday next *exclusively*, to "humiliation, thanksgiving, and prayer." The order of exercises to be the following:—Private devotion in the morning, from 8 to 10 o'clock; from 10, the Assembly to be convened alone, in the usual place of meeting, and to appropriate so much time as may be deemed proper to the solemn exercise of social prayer and praise, accompanied with short addresses. In the afternoon, the same exercises, but in *public*, with such persons as may wish to attend. In the evening, the same, but in *different* churches.—Such resolutions as these are acknowledged to be without a precedent in the General Assembly; and, if I mistake not, they are pleasing indications of a brighter and better day in our American Israel. In short, there is a different tone of feeling, throughout, in the body, from what I have ever before witnessed; and I believe that older members can say the same. Much caution appears to be used, and much prayer offered, that "the unity of the spirit in the bond of peace" may be kept. Prayer meetings are frequent and solemn, not only among the members by themselves, but in connexion with persons belonging to different churches, and especially to Mr. Skinner's church, in which the Lord is displaying the riches of his grace. The health of Mr. S. is very feeble. Brother Wisner, of Ithaca, is pledged to stand by him, during the sessions of the Assembly; and thus far, it is believed that his *entering in has not been in vain.* There seems to be an impression extensively prevalent, that the churches in this city are approaching a new and very important crisis in the concerns of vital godliness. The Lord grant that it may be so. Revivals here, in former seasons, have been "like angels' visits, few and far between."

I mentioned in the commencement of my hasty sheet, that Dr. M'Auley's sermon was appropriate and impressive. The manuscript, so far as the discourse was written, I have now in my possession; and with the Doctor's leave, I shall transmit to my brethren at the west, thro' the medium of the Recorder, some copious extracts, as soon as time will permit. The most prominent parts are *ministerial fidelity* in delivering the gospel message, and that zeal which ought to characterise the churches, in behalf of *missions*, at the present day. As a whole, the sermon is one of the first order, partaking deeply and throughout of that rare property in preaching, which the excellent Mr. Cecil terms "true eloquence—vehement simplicity."

Your's, sincerely, B. S. W.

Method in Ministerial Labour.—Cecil illustrates the advantages of method in ministerial labours, by the action of packing things tightly in a box; a box thus packed being capable of holding at least a third more than if the materials had been merely thrown in at hazard. The propriety of this illustration forcibly occurred to us, on perusing the remarks of Elihu to-day, on the various branches of parochial labour. If a clergyman, through habit or necessity, spends most of his time in accomplishing one branch of labour, and leaves all the rest of the branches to be loosely thrown in at a single remaining point, without order or method, it is certain that most of them will be unprovided for and neglected. Our correspondent, in his few remaining numbers, we trust, will throw some important light upon this subject.

The Antidote.—The first number of a small paper, bearing this title has been received. It is issued at Albany, by Webster and Wood; and the object of it is to counteract the pernicious influence of the "Correspondent," published in New-York, for the purpose of disseminating the infidel principles of Voltaire, Hume, Paine and their coadjutors. A number of pious as well as literary men are pledged to assist the publishers. Terms "$2 per annum, payable in half-yearly advance."

Political.

FOREIGN.

The last arrivals at New-York from Liverpool, have brought London dates to the 28th of April.

Great interest continues to be excited in England on the subject of the daily anticipated nomination of a new ministry. All that is yet known, is that Sir John Copley, the Master of the Rolls, has occupied the seals as Lord Chancellor. (Sir J. Copley is a native of Boston.)

The Marquis of Anglesea has accepted the master generalship of the ordnance, and despatches have been sent to the Duke of Cambridge, renewing the offer to his royal highness of the office of commander in chief. In the event of his acceptance, it is expected the Duke of Sussex will succed him in the government of the kingdom of Hanover.

The law appointments are not yet arranged; but the Solicitor General, Sir N. C. Tindall, has given in his adhesion to Mr. Canning's administration.

All the members of the old cabinet have resigned, except Mr. Canning, the Earl of Harrowby, Mr. Robinson, Mr. Wynn and Mr. Huskisson.

The members who had resigned were all those who had usually voted against the catholic claims, besides Lord Melville, who usually voted for them.

The substance of the correspondence between Mr. Canning and the Duke of Wellington, previous to the resignation of the latter, is given in the Globe of the 17th April. The first note was from Mr. C. announcing that he had received the King's commands to re-model the administration, and requesting to know whether his grace would continue in the King's councils. The Duke replied and required to know on what principles the new ministry was to be formed, and who was to be placed at its head. Mr. C. answered, and expressed his surprise at the question, as it was the understood effect of the King's command to form an administration, that the individual to whom those commands were directed was placed at the head of it; but as this question was raised, he had laid his (the Duke's) note before the king, and had received his commands to state that he (Mr. Canning) was to be placed at the head of the government. The Duke replied, and declared that he would no longer take part in the King's councils.

The London Courier of April 20th says—"No ministerial arrangement can yet be positively announced. The communications between Mr. Canning and the Marquis of Lansdown continue. On the part of the latter, and his friends, every disposition was manifested to sacrifice personal considerations to the public good."

Greece.—The latest dates from Napoli are to March 3. Athens was delivered from the Turks. Two Greeks had penetrated through the besieging army during the night, and brought back a very encouraging report from Karaiskaki, who had just gained a brilliant victory over Omer Pacha, and was well fortified at the Piræus. They also concerted a combined plan of attack, which succeeded; the Pacha suffering an entire defeat, with the loss of much provision, &c. which was taken into the citadel. This battle gave opportunity to another Greek heroine to distinguish herself. The widow of Gouras charged the barbarians at the head of her husband's troops, and fell like him in the undaunted defence of Athens.

Turkey.—It is asserted again that there is no doubt of the determination of the Russian cabinet to come to a decisive arrangement with the Porte, relative to the affairs of Greece. Orders have been sent to the commanding general, it is said, to concentrate the troops, amounting to 100,000, on the Pruth.

France.—The project of the law of the press, which had excited so much discussion in France, has been withdrawn by the ministry, after having undergone such alterations in the two chambers as to unfit it for the intended purpose—shackling of free discussion. This is a fresh proof of the growing spirit of independence in the French legislature.

The *Quotidienne* of Paris, the organ of the Jesuits, bewails the elevation of Mr. Canning, as a blow to social order throughout Europe. The sorrowings of the Jesuits should be matter of rejoicing to the liberals of all countries.

Spain.—The Journal des Debats, of the 14th April, says, that the commotions in Catalonia have assumed a serious aspect. Although lately repressed on two or three points, every thing leads to a belief that the insurgents had not relinquished their projects. The conspiracy is of vast extent.

It is said, under date of Barcelona, 5th April, "The flames of insurrection appear to be blazing throughout the whole province. Accounts from all quarters represent the serious progress of sedition. The objects of the revolters are not known; meanwhile by their acclamations they insult whatever monarchical governments hold most sacred and most dear. Terror reigns every where. There can be no doubt that the risings which have taken place have extensive ramifications throughout Spain."

Portugal.—The news from Lisbon is to the 1st of April. The sittings of the chambers had terminated. The English army remains stationary, and the quartermaster-general constantly resides at Coimbra. The fear of a new invasion seems to have ceased, for the greater part of the officers were at Lisbon for a holiday.

From Cadiz.—The condition of Spain (says the New-York Daily Advertiser) is in truth pitiable. We have received our Cadiz papers to the 6th of March; and the state of the country is indicated by the very appearance of the gazettes. Our old acquaintance, the Correo Mercantil, which used daily to furnish us with favourable news of the constitutionalists, and free remarks on political subjects, before the French occupation, has degenerated into a little semi-weekly sheet, (in one instance we observed it reduced to a half sheet), with some new arbitrary decree of the king, a few words about Mexico, England or Rome, and a price current, often containing rather articles wished for, than such as the market affords. Some things are scarce or entirely wanting, because the commerce of the country has been almost entirely annihilated; and others because the inhabitants are too poor to buy. How much longer such a state of things can endure it is difficult to conjecture. A letter from our correspondent gives a brief but affecting picture of the situation of Cadiz. We fear it may, with too much truth, be extended to nearly all the peninsula:— "*Cadiz, March* 8, 1827.

"Nothing new here; no trade; poverty increasing without example; every body eating of his own fortune, and when finished, there will be nobody to apply to to get a piece of bread. Flour and wheat prohibited. Tobacco monopolized."

Bolivar as a Financier.—A letter lies before us, written at Puerto Cabello, dated the 24th ult. which furnishes the following information as to the Liberator's notion of raising the ways and means to meet the debt of the country. The extract is given literally:—

"Lately Bolivar has laid a duty on all produce, say 5 per cent. on the valuation which is taken from the current sales. *He* has also laid a tax of $400 on all merchants transacting commission business; on all retail dry good stores, one of $150; and on smaller establishments, one from $80 to $100 per annum. These taxes will produce a revenue of from 3 to 4 millions of dollars. *He* has discharged all military officers off duty, giving them a preference in civil employments, when they have a capacity to fill them; has reduced the present pay one half—abolished the reception of government paper for a season in the custom houses; and, in fact, has made such alterations as will in nine months pay the interest, if not part of the principal of the national debt.

"*More than two hundred disaffected persons have been shot in Cumana and Apure*, and Gen. Paez has carried all before him in executing Bolivar's decrees. He is desperate, and strict to every order of the Liberator."

The writer of the above is a plain, fair man; and his statement is remarkable on several accounts. First, as communicating, as we believe, the first intelligence of the very decisive steps of Bolivar in exacting—for so it must be called—supplies. Secondly, as shewing, by the natural reference to Bolivar, and to him alone, as the author of all measures, that he is the only power in Colombia; and thirdly, as justifying by the fact of the execution of two hundreds of the disaffected—a word of large import—the caution to which we have before referred, of our correspondents at Laguayra, in withholding their names from their letters. Altogether, the state of Colombia is far from satisfactory.—*N. Y. American.*

DOMESTIC.

Mystery Unravelled.—Some time in the latter part of 1824, or beginning of 1825, (we believe), a horse was found dead in the woods in the vicinity of Cayuga lake, and a pair of saddle bags near him, cut open and rifled. It was then supposed that the owner of the horse, whose name was *Jesse Strang*, had been robbed and murdered, and his body thrown in the lake, and much time and pains were taken by hundreds of people in dragging the lake in search of the body. From that time until last Friday (18th inst.) there had been no intelligence of the lost man. On that day, a gentleman from that country, went to the jail in this city, and the moment he saw Strang, the supposed murderer of Mr. Whipple, he knew him to be the person before mentioned, and on charging him with the fact, Strang acknowledged it, and laughed heartily at the idea of dragging the lake in search of him. The reason for his practising this deception, is said to be, that he had forged several drafts, (one of which was cashed in this city), and he wished to be thought dead, to avoid being discovered. Since that time he has passed by the name of Joseph Orton.—*Albany D. Adv.*

Law Intelligence.—The following cases were tried at the late session of the United States district court, in Albany:—

United States vs. Samuel Brown. Verdict in favour of the plaintiffs, for $29,652 70.

United States vs. Jacob Brown. Verdict in favour of the plaintiffs, for $5000; subject to the opinion of the court upon questions of law.

James Jackson, ex dem. Martha Bradstreet vs. Joseph Kirkland, for land in Utica. Verdict for plaintiff, contrary to the charge of the court, and as is believed, against law and evidence.

Carter's Letters.—Mr. Carter, of the New-York Statesman, proposes to collect, revise and publish in two volumes, such parts of his letters from Europe, as he thinks worthy of preservation. About one third of the proposed work has never been given to the public in any form.

Governor Clinton arrived at New-Haven on Monday of last week. It is understood that he intends visiting the line of the Farmington canal from that place to Northampton, and that he will continue his route into Vermont, for the purpose of viewing the country through which the continuation of the canal is contemplated.

Thomas Dumms, Jun. who was arrested on the proclamation of the Governor of Pennsylvania, in April last, and lodged in the jail in this town, charged with the murder of a man by the name of *Fry*, was delivered over to an officer from that state on Monday last, by order of Governor Clinton, for the purpose of being taken back to await his trial.—*Canandaigua Rep.*

State Treasury robbed.—The state treasury of Ohio was entered on the night of Sunday, the 6th inst. and all the funds then in deposit stolen. The amount is supposed to be from 13 to 14 thousand dollars, and consisted principally of bills of the U. States and Ohio banks; and about $2000 in specie. One of the robbers, William H. Rice, has since been taken. Ten thousand dollars in paper were recovered from him, and the specie was afterwards found in a vault. Two other persons, suspected as accomplices, are in custody.

Horrid Murder.—In New-York, on the 16th inst. a man of the name of Alexander M'Lean, a native of Ireland, murdered his wife, by stabbing her in the breast with a large knife. The murderer, immediately after committing the act, swallowed a dose of arsenic, which he had endeavoured, without effect, to prevail on his wife to take, and expired in bridewell the next morning. Their only child, a daughter about four years old, was also taken sick, in consequence of having swallowed some of the arsenic, either in the liquor in which her father had prepared it, or in an orange which he gave her just before the murder; but was relieved by the assistance of a physician.

Afflictive.—On the night of the 12th inst. Mr. John and James Terwilleger, of Waterford, were both drowned from on board of a Troy sloop, whilst on her passage from the latter place to New-York. The one was knocked overboard by the jibing of the boom, and the other immediately going to rescue him, was drowned.—They each sustained a reputable character, and they have left a disconsolate aged mother who was dependent alone upon them for her support.

The town of Macon, in Georgia, is said to vie with Rochester, in this state, in the rapidity of its growth. Macon is only about four years old; but it "has a great number of houses, is well supplied with stores, warehouses," &c. and has a plentiful supply of doctors and lawyers." A gentleman who gives an account of it says, that he passed the site in 1822, when it was covered with a forest, with no building but a ferryman's hut. There is now a bridge over the Oakmulgee, and there are two papers published in the place.

A just Verdict.—Waters, a tenant, has recovered in the Baltimore court $200 damages, of Gardner, his landlord, for excessive distress. The landlord entered the premises with his bailiff, attached every article of furniture, one bed and a cradle in which was an infant excepted; and these the officer refused to touch. The landlord drew from the fire a skillet, in which was the breakfast of the children, poured its contents upon the floor, and took the article. The debt was $27.

Cleared from this place this morning, (18th inst.) the new and beautiful boat "*Twin Brothers*," of the Franklin line, with a freight of *forty-five* tons, pork and whiskey, destined for the New-York market, without reshipment at an intermediate port. For capacity, model, beauty and strength, this boat is without a parallel on the Erie canal.—*Palmyra Sent.*

The meeting of the canal commissioners, which was to be held in Albany on the last Tuesday of this month, is postponed till the 24th of July.

NOTICE.—ASA BEACH, Esq. residing in one of the western counties in the state of New York, who wrote a letter of inquiry a few months since, respecting a sister of his, living in the vicinity of Boston, is hereby informed that the letter having been mislaid, the place of his residence is not recollected. And he is requested to give information to the person to whom he wrote before, *by mail*, of the town and county in which he resides.

Editors of papers in the western part of the state of New York, will confer a favour by giving the above an insertion.

MARRIED,

In Lansingburgh, on Wednesday morning last, *Cyrus D. Sheldon*, Esq. attorney at law, of this village, to Miss *Eliza Parmelee*, daughter of Mr. Elias Parmelee, of Lansingburgh.

DEATHS.

In Leghorn, Italy, on the 23d February last, Gen. *Frederick F. Foote*, late of Delhi, Delaware co. in this state.

In Newport, R. I. on the 11th inst. *Benjamin B. Mumford*, Esq. postmaster, aged 54.

For Sale,

TWO HOUSE LOTS, adjoining each other, in the village of Whitesborough. On one of them is a two-story framed Dwelling-House, 18 by 36 feet, with a kitchen and woodshed, all new and in good order, and an excellent garden. On the other lot is a small House, with a mechanic's shop, shed, barn, and outbuildings. The shop is furnished with benches, and has a lathe, circle-saw, paint-mill & straw-cutter, carried by horse power. Both of the lots are supplied with excellent water from an aqueduct.

Also, a corner Lot on Westmoreland street, on the tow-path side of the canal, opposite Dexter's basin.

The above will be sold together or separate, as will best suit purchasers. For further particulars, inquire of the subscriber on the premises. LUTHER HOLBROOK.

Whitesboro', May 28, 1827. 22w4

"WHITE FRONT,"

"Green Door, & Brass Knocker."

No. **62,** *Genesee-Street,*

Shearman & Thomson,

Wholesale & Retail Dealers in

DRY GOODS,

generally—and particularly in

Carpetings, Leghorns, and Millinery Articles,

HAVE just received an additional supply of Spring GOODS, which they are selling at their usual cheap prices.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, May* 22, 1827. 21tf

MANUFACTURING.

THE Subscribers having entered into partnership, beg leave to inform their Friends and the Public, that they will manufacture WOOL on Shares or for Cash, or exchange Satinetts for Wool, at the Woollen Factory, TRENTON.

ALSO, Wool Carding and Cloth Dressing done for customers, and most kinds of produce taken for pay. JOHN HARBOTTLE, JOHN GRIFFITH.

Trenton, May 18, 1827. 21m3

Clothing Ware-House.

Lemuel D. Meacham,

TAILOR, DRAPER & MERCER,

(*Late of the firm of Lee, Lyon & Meacham*),

RESPECTFULLY informs his Friends and the Public, that he is now opening, at 420, North-Market street, ALBANY, (one door above the Mechanic's & Farmer's Bank), an elegant and most extensive assortment of extra, and super, and velvet

Cloths and Cassimeres,

of every fashionable colour; together with a very choice selection of plain, striped and figured Valencia, Marseilles and silk Vestings; which he will make to order in the most approved style. Also, Gentlemen's Garments of the first quality will be kept, ready made; together with a great variety of Suspenders, Cravats, Collars, Stiffners, Stocks, Gloves, Russian Belts, and every article suited to his business, which will be sold cheap! cheap!! cheap!!! for cash.—Those wishing to purchase any of the above articles, will find it to their advantage to call before they purchase elsewhere.

May 15, 1827. 20w4

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

Clinton Female Seminary.

THE summer term of this Institution will commence the 24th of May next. The School is still under the direction of the Misses ROYCE and Miss L. FISH. Terms as usual. Music continues to be taught by Miss Eliza S. Mitchell, of New-York. Tuition, with the use of the Piano, exclusive of other branches, $12 per quarter. A course of Botanical Lectures is expected the ensuing Summer. 17w8

Clinton, Oneida co. April 21, 1827.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

THE SERAPH GARLAND.

BY MRS. S. J. HALE.

The flowers of Paradise are sought,
The seraph garland given,
And the earthly brow where it fadeth not,
That brow it will deck in heaven.
Mine, mine the prize, proud Valour cries,
And doff'd his nodding plume;
And the aw'd world, with eager eyes,
O'er his laurels saw it bloom.
There fell a drop on its brightest leaf,
The hue of blood it wears;
There fell a dew—'twas the mourner's grief,
It wither'd 'neath her tears.

Go, warriour, claim the wreath of fame,
But this may not be thine.
Then jocund Pleasure laughing came—
"Around me let the garland twine;"
And a glow as bright as morning gleams
On the blended blossoms play'd;
And then like hues of sunset streams,
Alternate light and shade.
A moment—glow and hue are past,
The garland droops in death!
So fades the flower beneath the blast
Of the siroc's deadly breath.

Next Wealth advanc'd, with lordly air,
And spread his shining gold;
Then glanc'd his eye on the garland fair,
And ask'd if it might be sold:
He proffer'd pearls that had deck'd a throne,
And gems of costly dyes;
And deem'd the hallow'd wreath his own,
And sought to seize the prize.
It shrunk like ashes in his clasp!
Yet he show'd not shame, nor pain;
But gather'd his gold with firmer grasp,
And counted it o'er again.

Then a sound like the myrtle's sigh is heard,
When its leaves the soft wind stirs;
And Beauty, led by Youth, appear'd—
O, the garland must be her's!
And on her fair white brow it beam'd,
A stainless coronal,
Till her idle vanity hath dream'd
Each gazer is her thrall:
And she sees her mirror call her fair,
And her heart with pride doth swell;
But while her face claim'd all her care,
A blight on the garland fell.

Then Learning laid his volume down,
On his lip was a lofty smile; [shone,
And his glance with the lightning's brilliance
For the meed will reward his toil.
Genius, aye, the dream is thine,
To win all glorious things;
Yet oft on thy mind, in its flights divine,
There fall deep shadowings;
And then doth the syren world prevail
To lure thee from the skies;
For this the garland waxeth pale—
Thou canst not wear the prize.

But now, her meek eye rais'd to heaven,
All bath'd with the contrite tear,
(And she has err'd and been forgiven),
Sweet Piety drew near.
Her humble heart no claim preferr'd;
Already was she blest;
For in her hand was the holy word,
Its precepts on her breast.
O bind the garland round her brow,
That is fann'd by the breath of pray'r!
With hope the buds are glowing now,
With love the blossoms fair.

Miscellaneous.

From the N. Y. Statesman.

CATHOLIC QUESTION.

The recent changes in the English cabinet seem to indicate a more favorable result to the claims of the Catholics than has yet been the consequence of their untiring zeal. During the last year, the bishops of that church in England published a statement of their tenets as received by intelligent Romanists, and a vindication of their faith from the attacks made upon it by modern controversialists.

The disabilities of which they complain are principally these:—

A catholic peer cannot sit and vote in the House of Peers:

Nor a catholic commoner in the House of Commons.

A catholic freeholder is not entitled to vote at elections for members.

A Catholic cannot sit in the privy council; nor become a member of the cabinet:

Nor can he be a judge:

Nor can he hold any office under the crown, in the spiritual courts or the courts of chancery or common law:

He cannot be a King's counsel, nor be chosen to any office in any of the corporations:

Nor graduate at either of the universities; nor hold any benefice connected with them:

Nor have his marriage ceremony performed except by a protestant clergyman:

Nor settle any property on any catholic school, or church, or for any catholic purposes:

Nor can he vote at a vestry:

Or present to a living, though appendant to his own property.

These are the chief disabilities under which the Catholics suffer, and are set forth in an address adopted by the British Catholic Association, at its annual meeting in June last. The declaration of the bishops is to the following effect, being an exposition of the catholic faith as now believed by the *most intelligent* portion of its followers:—

They believe in the Trinity, as do the Protestants; that salvation comes only thro' our Saviour; that baptism and penance are *appointed* by divine authority; that in the mass, a "true, proper, and propitiatory sacrifice is offered to God for the living and the *dead*;" that "souls detained in purgatory," *are helped* by "the suffrages of the faithful;" that the "saints reigning with Christ are to be honoured and *invocated*;" that the doctrines which the Catholic believes "were really revealed and distributed by Almighty God;" that "the church never has forbidden the reading or circulation of the scriptures in *the original languages*;" but that no translations are allowed to be read except such as are "acknowledged by ecclesiastical authority;" and that "*the faithful*" are to be guided in this matter "by their respective pastors;" but that the "reading of the scriptures, as an entire rule of faith," *is forbidden* by the catholic church; that she honours the saints because *their honour* is *God's* honour; that she adores the cross, when it is done, in *view of Christ;* that she worships, *relatively speaking*, pictures and images, because they relate to persons worthy of respect and adoration; that Catholics pray *before* images, not *to* them, and that they do so to fix their attention; they pray to the saints, not for direct benefits, but to obtain *their prayers;* that the power to forgive sins belongs to the ministry; that confession is a consequence of that power; that *indulgences* are only a remission of the whole or part of the *temporal punishment* that follows sin; that an oath is binding under all circumstances; that the Pope is only their spiritual head; that salvation is exclusively to be found within the pale of the catholic church, tho' the Catholics will not judge on this matter; and that faith must be kept with heretics.

These are then the principles of the most enlightened Catholics in the world. Far be it from us to say an uncharitable world on the subject of their belief; but while we would not trench upon their right of opinion, we are free to declare our disbelief of their principles. Whatever may be the moderation of the English Catholics, we are well aware that on the continent they exercise power without reserve. Are Protestants more favoured in Italy and Spain, than the Catholics are in England? The present state of the catholic policy in Italy may be learned from that excellent work called "Rome in the 19th century," to which we refer our readers.

The question which is now again to be agitated in England, will, we predict, shake that country to its centre. OBSERVER.

From a London paper.

SIEGE OF MISSOLONGHI.

A History of the Siege of Missolonghi, has been published at Paris, by M. Augusta Fabre. It contains a number of most interesting details with respect to that memorable event. The bravery, the self-devotion of the unfortunate Greeks, are painted with a masterly pencil. It is well known, that after having been disappointed in all their hopes of aid, feeling their ramparts crumbling beneath their feet, seeing their fathers, their wives and their children, perishing by famine, the garrison sent a communication to the only corps which was able to afford them any succour, that of Kairaskaki, requesting it to attack the rear of the enemy on a certain day, and to announce its arrival by a general discharge of musketry, at which moment the garrison would make a sortie and endeavour to cut its way through the besieging army. On the appointed day, the population of Missolonghi were assembled. There remained three thousand soldiers, (including those who although sick or wounded were capable of marching with the assistance of their comrades), a thousand artificers or other men unused to fighting, and above five thousand women and children.

The Grecian women who fancied themselves strong enough to brave the danger and fatigue of the sortie, dressed themselves in men's clothes, in order that if they were unable to escape the enemy, they might be mistaken for soldiers, and put to death instantly. Many of them hung round their necks and round the necks of their children, as a protecting talisman, the revered relics of their ancestors; and wore concealed daggers, with which either to strike the enemy, or to secure their not being taken alive. Those whose weakness forbade them to follow the troops, joined the desperately wounded, the sick, the aged and the infants, and resolved to bury themselves in the ruins of the town. It was a terrible moment. Almost all the families of Missolonghi were divided into two parts; those who remained in expectation of death, and those who were on the point of rushing forth to vengeance & to new dangers. The hardest warriors were subdued to tears, and the bravest hearts quailed at the approaching separation. All these preparations were, however, rendered abortive by the infamous treachery of a Bulgarian soldier, who had deserted to Ibrahim, and disclosed the whole plan.

The Turks suddenly attacked the town, and bathed themselves in christian blood. The scene that followed was hideous. "But one voice was heard among the despairing women," says M. Fabre, "To the sea! to the sea!" Many precipitated themselves into wells, into which they first threw their children. But the wells at length became full, and it was a long way from the ramparts to that part of the harbour which was sufficiently deep for the purpose of death. The conquerors, anxious for slaves, followed close on their victims. Several women, and even several children, had the address and good fortune to free themselves by throwing themselves on the naked swords of the Arabs; others plunged into the flames of the burning houses; twelve hundred, who could discover no way to destroy themselves, fell into the hands of the enemy. The attention of the conquerors was soon drawn to the powder magazine. The size and the solidity of the buildings induced them to believe that the wealth of the inhabitants had been there deposited. It contained, however, only women and children, and Capsalis, one of the primates of the town, who, having obstinately refused to accompany the garrison in their projected sortie, conducted to the powder magazine a crowd of women and children, saying, "Come and be still; I will myself set fire to it." They wept not; they had no parting to apprehend; the grave was about to unite them forever.

The mothers tranquilly pressed their infants to their breasts, relying on Capsalis. In the meanwhile, the enemy crowded round their asylum; some attempted to break open the doors; some to enter by the windows; some climbed to the roofs and endeavoured to demolish it. At length, Capsalis, perceiving that a vast number had assembled, uttered a brief prayer, familiar to the Greeks—"Lord, remember me!" and applied the match. The explosion was so violent, that the neighbouring houses were thrown down, large chasms were produced in the earth, and the sea, moved from its bed, inundated one part of the town. Two thousand barbarians were blown up with Capsalis. Such was the catastrophe of this terrible drama.

THE SON OF NAPOLEON.

The following extract of a letter from Paris, dated the 29th of March last, is copied from a late London paper:—

The son of Napoleon has attained his sixteenth year; he is now of age. The captive of St. Helena left him by his will, along with the memory of a name which he will not bear, some articles of dress and furniture, the possession and use of which will probably not be interdicted him. These articles are at present in the possession of M. Marchand, the Emperor's valet de chambre, who is about to proceed to Vienna, to deliver them into the hands of the Duke of Reichstadt. Before carrying away these precious objects, which announce the state of *denuement* in which the man who once possessed one half the world found himself at the moment of his death, M. Marchand permitted some friends to see these veritable robes, consecrated by glory and misfortune. Let us now describe the inheritance left by him, who once thought he should have been able to leave his family thrones and nations, and who has bequeathed to his son only some tattered garments. Three uniforms, one of the national guard; another of the foot grenadiers of the imperial guard, and the third of the mounted chasseurs of the guard, each bearing the grand eagle of the legion of honour; a thread-bare black coat, made out of a surtout which the emperor sometimes wore when he wished to quit the Tuilleries incog. (Napoleon, unwilling to be indebted to the English for materials to replenish his wardrobe, had his old clothes repaired and altered.) A capot of green cloth, with two rows of buttons. This was the last garment the emperor wore; he had it on the day he was forced to take his death bed. An old hood of a round and shallow shape, somewhat narrower at top than at bottom. A blue cloak, the collar embroidered with gold, which Napoleon wore on the field of battle; it was this cloak that covered him when laid out in state, and served as a pall to his coffin when he was borne to the foot of the willow tree, the melancholy shade of which he loved so much. *Apropos*—of the bed of state upon which the emperor lay, surrounded by the courtiers of his misfortune, let us mention a fact but little known. The English garrison marched through the chamber of death; each soldier, as he passed before the body, gave the military salute, and the officers took the frozen hand of Bonaparte and pressed it respectfully. A sergeant who had with him his son, a child seven years of age, knelt down at the foot of the bed, and said, while the tears stood in his eyes—"My son, there lies what was Napoleon the Great!" To resume the list: A three-cocked hat, lined with green silk and padded; this though in a very bad condition has something extremely imposing; it is impossible not to imagine when you regard it, that you see the noble forehead of the hero under its little cockade, before which all the banners of Europe were lowered. A gray capot, the texture of which is so used, that one fears to touch it. This article of Napoleon's dress is very curious; it appears the emperor attached a certain degree of importance to its possession; it in fact recalled to him many an extraordinary circumstance. He had it on when he quitted the island of Elba; had traversed Russia with it; he had put it on at the battle of Lutzen, and also wore it at Waterloo. A pair of silver spurs. Two silver bottles to contain water for Napoleon's use, when he went to hunt. A silver telescope, wash-hand basin, and camp dressing-case. The cordons and jewels of the orders which the emperor wore. Two cases, containing snuff-boxes, upon which were the portraits of the princes of Napoleon's family, and of those of the house of Bourbon. Amongst the latter were the portraits of the Countess of Provence, of Louis XVI. Marie Antoinette, and the Duchess d'Angouleme. Several of these snuff-boxes had ancient medals set in them; that which the hero oftenest used, had the head of Alexander the Great. A pouncet box, filled with candied licorice. The alarm-watch of Frederick the Great. Napoleon got it at Berlin, and had it always in his tent when with the army. A square time-piece, in gilded bronze, the only one which was at Longwood. A singular coincidence gives particular interest to this piece of clock-work. *It stopped an hour before the death of the Emperor;* though it had been wound up a few hours before, and had never before stopped. It has never gone since, and at present marks the hour at which its movements ceased. Some articles for the toilette table, brushes, &c.—Some old broken boots; as Napoleon was unwilling to wear boots of English manufacture, some of the companions of his exile had endeavoured to make others, to replace those which were no longer fit for the sovereign's use. A piece of the blood-stained shirt which was around the body of the Emperor when it was opened. A locket, containing some dark chesnut hair beginning to turn grey. Lastly, the beard and mustachios, which during the emperor's last illness, had grown an inch in length, and which M. Marchand cut off and preserved.

From the Vermont Chronicle.

DISTILLERIES.

Several farmers in a certain town in Vermont, were formerly in the practice of bringing from Boston every winter, a small keg of New-England rum, as their supply for the year; *and it lasted through the year.* Now, there is a distillery in that town; and these same men, after carrying their cider to the distillery, and procuring half a barrel or a barrel of *brandy*, are obliged to have their keg filled, some of them twice, with N. E. rum, in order to make out their year's supply of poison. And yet, probably, the owner of the distillery, the instigator of all this additional intemperance, thinks of his business as Falstaff did of purse-taking—"Why, 'tis my *vocation*. It's no sin for a man to labour *in his vocation!*" X.

WHAT IS, AND WHAT MIGHT BE.

The number of drunkards in the United States would make an army as large as that with which Buonaparte marched into Russia; and would be sufficient to defend the United States from the combined force of all Europe. Convert our drunkards into good soldiers, and one-tenth of them would redeem Greece from the Turks. Convert them into apostles, and they would christianise the world. And what are they now? Strike them from existence, and who would feel the loss? Yes, strike them from existence, and the United States would be benefitted by the blow.

To admonish a man in the height of his passion, is much like calling a soldier to council in the heat of battle.

Oneida Academy.

THE Public are informed, that this Institution will be opened for the reception of Students, on Wednesday the 2d day of May next. The farm of Mr. Joseph White, near the village of Whitesborough, has been purchased for this object, and the Rev. G. W. GALE and Mr. PELATIAH RAWSON, both gentlemen of liberal education and approved character, are appointed teachers. For the information of those who are not acquainted with this location, it may be proper to remark, that few situations could be found more inviting or better adapted to the purposes of such a school. The farm consists of 116 acres of rich intervale, in sight of the Erie canal, close by a quiet and beautiful village, and within three and a half miles of Utica. It will be necessary for the present to make use of the farm house for the purposes of the academy. The accommodations will not in all respects be such as are desirable, but will nevertheless be comfortable; and whenever the funds will warrant, suitable buildings will be erected.

The plan of connecting labour with study, may be regarded by some as chimerical; but it has been successfully adopted in Europe, and no reasonable doubt can be entertained, but that if judiciously managed, it may be in this country. Institutions of this kind will be springing up in this country; and if successful, they will deservedly secure the patronage of the best portion of community. The plan is so obviously calculated to benefit that class of young men who have been accustomed to active life, by opening to those who could not otherwise enjoy them, the sources of education, and by preserving their health as well as their moral and industrious habits, that little it is apprehended need be said in commendation of it.

All branches of education taught in the best academies in our country, will be taught here. Those who wish to avail themselves of these advantages, are informed that labour will be required of each student from three to four hours in a day, as a compensation for board, washing and room. Students will furnish their own beds, fuel and lights, and pay for their tuition, which will be $5 a quarter. No Student will be received under 15 years of age, nor for a less term than one year. Those who apply must furnish recommendations of their good moral character, respectable talents, and industrious habits.—One half of the year's tuition must be paid, the first year, in advance, or secured to the instructors. On account of the labour required, it will be necessary that those who expect to apply for admission should come on as early as possible.

ASAHEL SEWARD,
Sec'y of Board of Trustees.
Whitesboro', April 24, 1827. 17w6

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.
Utica, Jan. 1, 1827. 1

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.
Utica, 13th September, 1826. 79tf

Northern District of New-York, to wit:—

BE IT REMEMBERED, That on the twenty-eighth day of April, in the fifty-first year of the independence of the United States of America, A. D. 1827, GEORGE S. WILSON, of the said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:—

"Juvenile Psalmody, prepared for the use of Sunday schools, at the request of the Directors of the Western Sunday School Union. By THOMAS HASTINGS, Author of a Dissertation on Musical Taste, one of the Editors of Musica Sacra, &c."

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to the act, entitled, "An act supplementary to the act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

RICHARD R. LANSING,
Clerk of the District Court of the United States, for the Northern District of New-York.

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.
Feb 3. 1827. 3tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
Utica, June 23. 83 Genesee Street.

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires more care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants; governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by

WARNER & HARVEY, (only.)

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 82, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS,
ELISHA WELLS.
Feb. 27, 1827. 9m6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1826 9tf3

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*
Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.